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Rabbinate Seems Convinced It Means End of Judaism

Reform Is Blank To Average Israeli

By LEO HEIMAN

National Jewish POST Correspondent

HAIFA—The average man in the street who has read about the controversy over the establishment of a Reform school in Jerusalem doesn't know what the fighting is all about.

This stems from the hazy idea of the Israeli Jew, who has never been confronted with anything but Orthodoxy, of what Reform Judaism is, or hopes to achieve.

AS A RESULT there has been considerable discussion, especially in newspaper editorials, about the advisability of broadcasting a Reform service.

This reporter's experience with sampling the views of a number

of average Israelis he ran into bears out the misconceptions prevalent here about Reform Judaism.

But there was no confusion in the Israeli rabbinate. According to Chief Rabbi Herzog and Nissim, "Reform Judaism is nothing but a transitory stage between a form of diluted Judaism and a conversion to Christianity. However, Reform Judaism is much worse than Christianity, for it works subversively from within the Jewish people . . ."

IF THESE views are strong, they are as nothing compared to those of the Klausenburger Rebbe, Rabbi Halberstadt, whose followers conduct a number of Yeshivas in the United States.

"A Reform Jew," he declared, "is not only a goy and a renegade but also a traitor to the Jewish people."

This is a verbatim translation of Rabbi Halberstadt's views expressed at a mass meeting in Jerusalem, at which he founded the anti-Reform movement under his leadership.

If the speech sounds to American readers as crazy hate-mongering, it must be remembered that the Rebbe of Klausenburger is an honored personality in Israel, even among non-religious Jews, because he is one of the few great Hassidic leaders who is also a fervent Zionist, and because he encourages settlement in Israel among his followers in the United States.

OBSERVANT 'PRINCESS' GETS LOTS OF VEGETABLES, FUN

SEATTLE, Wash. (NJP) — Seafair Princess Sally Maimon missed a few parades, one dance, a luncheon and a banquet because she refused to violate the Sabbath, but she got the full treatment of royalty that goes with Greater Seattle's annual festival.

Sally, the granddaughter of the city's first Sephardic rabbi (NJP, Aug. 3, 1954) rode in an Air Force blimp, spent a day on a battleship reviewing the national hydroplane races on Lake Washington and got fed lots of raw vegetables—the only kosher food the Navy had on hand.

The thrill of being presented at receptions and ceremonies at the Seattle Yacht Club, the Olympic and New Washington Hotels, the Aqua Theatre and Green Lake, in addition to four street parades, left the pretty Jewish girl breathless but beaming.

The chaperones were most cooperative and respectful of Sally's Orthodox beliefs. Nineteen-year-old Sally plans to enter the University of Washington this fall.

Sally appeared in many lovely gowns throughout the celebration, but no bathing suits. Seafair royalty never appear in the swimming costume.



SALLY MAIMON
True Royalty

SERVICE OFF AS MAYOR WON'T ATTEND

LIVERPOOL — The annual synagogue service which has been a tradition here for over half a century when the Lord Mayor accompanied by aldermen and city councillors attend will very likely not take place this year. The Lord Mayor, Alderman J. Sheenhan, has let it be known that he would attend only the religious services of his own faith—the Catholic.

The Lord Mayor has attended a number of Jewish gatherings, however.

Two previous mayors have been Catholic. One, the most recent, attended the Jewish service, while the first was mayor during the war when the annual service was temporarily discontinued.

As a result of the situation, the service will not be held this year at all.

LIBRARY SCHOOL PLANNED
JERUSALEM — Hebrew university will open a graduate library school in November.

Visits To Russia Bring Strife To Rabbinical Body

By CHARLES ROTH

NEW YORK (NJP)—Though the New York Board of Rabbis visit to Russia may have strengthened the ties with Russian Jewry, publication in the New York Times of a report on the trip by Rabbi Morris Kertzer, head of the delegation, caused a good deal of strife within the Board resulting in the resignation of Board president Rabbi Emanuel Rackman (Orthodox), which has not been accepted.

At a meeting of the executive several weeks ago sharp disagreement arose as to whether the report of Rabbi Kertzer in the New York Times should be disclaimed publicly since it did not represent the views of the entire delegation. It is understood that Rabbi Rackman, feeling that he could not maintain his disagreement with the report and remain as president, resigned, though his resignation was not accepted by the Board.

EXECUTIVE DIRECTOR of the Board Rabbi Harold Gordon denied the entire story of the resignation while Rabbi Rackman refused to answer questions on the subject.

The basic difference in the reports was not too clear to this reporter though Kertzer's description of Chief Rabbi Schlifer as unscholarly was known to be unacceptable to other members of the Board.

Rabbi Kertzer told The POST that his articles for the Times were scheduled long before he left for Russia and that the Board knew of this agreement. Rabbi Kertzer also informed The POST that his new appointment as head of the Department of Jewish Communal Affairs of The American Jewish Committee will not allow him the time to function as secretary of the New York Board of Rabbis and he therefore will shortly resign his post.

MORE STRIFE came to light when Rabbi David Hollander, head of the Rabbinical Council of America delegation to Russia, charged the New York Board of Rabbis with overlapping and

usurping the activities of another Rabbinical organization as well as misrepresenting themselves before Chief Rabbi of Moscow Schlifer.

Rabbi Hollander told The POST that he is preparing charges, which he hopes his organization will officially lodge, that the New York Board of Rabbis made plans for the Russian trip many

months ago or the RCA trip was announced and that this duplication hurt the effectiveness of the RCA visit. On this point Hollander claimed support from

Rabbi Emanuel Rackman, who is a member of the RCA.

When asked why he didn't make the charge of duplication known before the trip, Rabbi Hollander claimed that he was told that the New York Board would withdraw its backing and the Board members scheduled to go would be on their own.

RABBI HOLLANDER said that upon reaching Russia and seeing the letter sent to Rabbi Schlifer by the New York Board he was shocked to find that it was signed by "Vaad Harabanim De Kehila Kedosha De New York, Harav Menachem Kertzer, Maskir." Hollander charged that this is not the Hebrew name of the New York Board of Rabbis but the name of the Orthodox New York wing of the Union of Orthodox Rabbis (ultra-Orthodox). The entire letter had been hand-written in Hebrew on stationery of the New York Board of Rabbis. The Hebrew name of the New York Board is the "Chever Harabanim."

When asked, Rabbi Kertzer said that he did not assume he wrote "Vaad Harabanim," but could not recall for sure if it was close to a year that he had written it. He claimed the charge of misrepresentation as ridiculous. Two Rabbis, though, claim they saw Kertzer's letter charged the New York Board of Rabbis with overlapping and



RACKMAN



HOLLANDER



KERTZER

Reasons For and Methods To Combat Anti-Semitism Discussed

Jews Did Not Kill Christ, Workshop Avers

CHICAGO — Representatives of nine Christian denominations participating in a workshop on Jewish-Christian relations here, affirmed the "historical Christian Church's belief that the Jews did not kill Christ."

The group's statement said "the true meaning of the crucifixion is that Christ upon the cross accomplished man's salvation, when man by his sinful nature was unable to do so."

THE INSTITUTE is sponsored by the National Council of Churches (Protestant) and was held at the McCormick Theological Seminary here.

The statement issued by the workshop noted that "anti-Semitism is a social disease deriving from more than one cause," and cited as among causes:

1. The perpetuation of stereotypes which the Christian has of the Jew and the Jew of the Christian.
2. The failure of the church and the synagogue to translate the teachings of their

religion into everyday activities.

3. The missionary compulsion of the Christian to spread the "gospel."

THE GROUP outlined a number of corrective methods which could reduce misunderstandings between Christians and Jews.

1. A more active effort on the part of the Christian churches to communicate to their congregants Christianity's abhorrence of anti-Semitism.
2. Sponsorship of pulpit exchange and visits, after careful preparation, by Christians and Jews to each other's religious institutions; and the creation of religious institutes at which the clergy of both faiths can learn about each other's faith.
3. Bringing Christians and Jews into closer community relationship.
4. Systematic examination of both Christian and Jewish

religious education materials to search out biased slants or emphasis.

5. Creation of an educational program outside of the public schools for youth groups to study one another's faith.
6. More specific use of non-inclusive groups such as the PTA to clarify Jewish-Christian misunderstandings.
7. Possible use of Christians on the staff of Jewish educational organizations to better explain the Christian view; likewise, the use of Jews on the staff of Christian organizations.

REPRESENTATIVES of the Anti-Defamation League of B'nai B'rith and the American Jewish Committee took part in the discussions. Rabbi Arthur Gilbert, director of ADL's Department of Interreligious Co-operation, and Phil Jacobson of the American Jewish Committee, participated in the session.

Eight Different Services To Bring Novelty

Rabbi Writes New Friday Services As Survey Shows Old Uninspiring

CHICAGO (NJP) — Following a survey which revealed that Friday evening services were "satisfactory but not inspiring" and "too familiar with no novelty," Rabbi Eric Friedland of Beth Am Congregation is working on eight new services for the fall season.

According to the Beth Am Reporter, the entire service will be translated into English and will include some experimental innovations.

Rabbi Friedland, The Reporter asserted, will seek to secure more congregational participation through singing.

German Jewry Rising Like Phoenix From Ashes Of Old Community

BERLIN (NJP)—The death knell of the German Jewish community has been sounded time after time, and Jewish leaders have explained in recent years why Jewish community life would never blossom again in this land which spawned Hitler and the Nazis, but facts are facts, and here they are:

Five new synagogues have recently been dedicated or are somewhere in the process of being built.

AT OFFENBACH, near Frankfurt, a new synagogue was recently dedicated.

The Dortmund Synagogue is just about completed and is to be dedicated on Sept. 2, and plans have been published by the historic community of Trier showing the new temple which is to be constructed there.

The Duesseldorf synagogue is expected to be

ready for use in early 1957, and Hamburg will have a new synagogue soon.

These five religious structures are as nothing to the 300 which the Nazis destroyed, but they are five more than was expected just a few years ago when everyone assured everyone else that Jewish life in Germany was a thing of the past.

In most cases, the new synagogues are being built with funds supplied by city and state authorities either as restitution grants or outright gifts.

EARLIER this month, the second and third largest Jewish communities in Germany—Munich and Hamburg—installed new rabbis. At both installations, German city officials were in attendance.

The new Hamburg rabbi is Dr. L. Salomonowicz, a German refugee rabbi in Sweden, who had fled

from the Nazis. Catholic and Protestant clergymen attended a reception for him.

The new Munich rabbi is Dr. Adoniyahu Krauss, who comes from Israel.

High Holiday services in Berlin will be conducted by Rabbi Funkelstein, who came here from Israel for that purpose. Whether he will remain as permanent rabbi is not known.

MEANWHILE, Heinz Galinski, president of the Berlin Jewish Community announced that an average of 50 former German Jews have been returning to Berlin each month. He said other major German cities report a similar return.

The local Jewish communities have set up committees to aid the "home-comers" readjust themselves. Most of them are elderly people, who are returning to spend their remaining days in Germany.

Mass Polish Exodus To Israel, Is Report

NEW YORK—Reports continuing the choice of emigration to Israel or remaining in Poland.

PASSPORTS ISSUED AGAIN RABAT, Morocco (NJP)—The on-again, off-again emigration policy of Morocco for Israel-bound Jews found the governor of Casablanca this week lifting restrictions on issuing passports, according to Reuters news agency. The explanation for the 17-day ban on passports for Jews was a shortage in the staff in the travel office.

The reports also said that the government may be planning a plebiscite among Poland's 40,000 Jews some time this fall offer-

Met There Year Before Hitler's Rise To Power

Frankfurt Scene of First Meeting Of Jewish Social Workers Since '32

FRANKFURT, Germany (NJP)—Twenty-four years after the last meeting of world Jewish social workers was held here back in 1932, a new international body of Jewish social service workers was projected.

Approximately 125 Jewish social workers from all parts of the world met here following sessions of the International Congress of Social Workers at Munich.

On the program were addresses by Berthold Simonsohn, head of the German section of the Jewish Agency for Palestine; Mrs. Jeanette Wolff, a member of the German parliament (Bundestag) and also on the board of directors of the Jewish Agency, and Charles Jordan, European director of the Joint Distribution Committee.

A committee was named to lay plans for the organization of the world body of Jewish social workers.

OBITUARIES

ALEX ROTHENBERG DIES; UJA'S ONLY CONTROLLER

LAKE MAHOPAC, N. Y. (NJP)—Alex Rothenberg, 77, controller of the United Jewish Appeal since its establishment in 1937, died here Aug. 4, while on vacation.

Born in Estonia, Mr. Rothenberg first became associated with Jewish causes in 1927, when he became controller of the Keren Hayesod, fund-raising arm of the Jewish Agency for Palestine.

He was the brother of the late Magistrate Morris Rothenberg, Zionist leader who had served as president of the Zionist Organi-

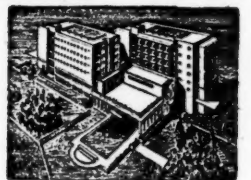
zation of America and as a national chairman of the UJA.

Other Recent Deaths

Samuel Abraham Berg, 59, founder and publisher of the Western Jewish News of Winnipeg, Canada, Sunday, Aug. 5, in Winnipeg . . . Abraham J. Diamond, 76, a founder and leader of many Essex County (N.J.) institutions, Aug. 4, in Newark, N.J. . . Dr. Rudolph Geiger, 83, former German-American jurist in Frankfurt, and more recently active in the German-Jewish community in New York, Friday, Aug. 3, in New York.

Also, Leon A. Kohn, 72, a member of the national executive committee of the Zionist Organization of America, Friday, Aug. 17, in New York . . . I. L. Mintz-

er, 69, prominent investor and philanthropist, who owned several Miami Beach hotels, and was an owner of Israel's Dan hotel, Aug. 9, in Miami Beach . . . Hyman Stern, 85, honorary chairman of the board of Stern Co., of Boston, Saturday, Aug. 11, in Boston . . . Rabbi Simha Tobia Levi, 70, the Karaite chief of Egypt, recently in Cairo.



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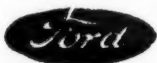
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COMING EVENTS

Aug. 27-Sept. 3—Torah leadership seminar for teen-age congregational youth, sponsored by Yeshiva University at Yeshiva University.

Aug. 30-Sept. 4—Ninth annual assembly, National Jewish Youth conference, Cewin camps, Port Jervis, N.Y.

THEATRE and MUSIC

"The Diary of Anne Frank," starring Joseph Schildkraut, Cort Theatre, 48th st. East of Broadway. 8:40. Matinees Wednesday and Saturday.

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National Organizations

Anti-Defamation League of B.B., 515 Madison Ave., New York 22, N. Y.
Farband Labor Zionist Order, 45 E. 17th St. N. Y. 4 — OR 3-6500

Jewish National Fund, 42 East 69th St., New York 21 — VA 6-3780.

Kashruth Supervisors Union, 205 W. 14th St. — AL 5-7330.

National Community Relations Advisory Council, 9 E. 38th. MU 5-1606.

Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-6200.

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Dulles' Discrimination Stand Fails To Satisfy B'nai B'rith

STARLIGHT, Pa. (NJP)—Dissatisfaction with the promise of Secretary of State Dulles to take "formal diplomatic action" to curb Arab Nations from imposing discriminatory restrictions on American citizens of the Jewish faith, was expressed here by Philip Klutznick, president of B'nai B'rith.

Dulles advised the B'nai B'rith that the recent resolution passed by the Senate which called such discrimination incompatible with American principles "has offered the State Department the opportunity to continue its efforts to impress on the Arab states the sentiment of this country."

Dulles wrote to Klutznick that the resolution had been circulated to United States missions in Arab states where American representatives "have been directed to take every appropriate opportunity to emphasize the principle of equality of all Americans, and to seek its compliance by Arab states."

KLUTZNICK told the B'nai B'rith administrative committee "the emphasis in Mr. Dulles statement on affirmative action by the State Department, particularly his reference to taking formal diplomatic action if necessary, suggests an improvement of our government's previous position in the matter."

"However," Klutznick continued, "this position still falls short of giving equal protection abroad to all American citizens. There is historical precedent for accomplishing this by appropriate action in a manner that does no violence to the offending nation's sovereignty, but merely insures the integrity of American sovereignty."

Klutznick said that B'nai B'rith would "seek to pursue the matter in personal consultation with Mr. Dulles at a more propitious time than the present when he is involved in the tense situation affecting the Suez Canal."

IN HIS 700-word statement to B'nai B'rith, Dulles attributed the restrictions to the Arab-Israeli dispute. "In some countries where, as a result of the Palestine conflict," he said, "the discriminatory policies are of re-

cent origin, we have been able to make headway in obtaining the mitigation or removal of regulations and practices discriminating against American citizens."

Dulles added: "I assure you that we will continue these efforts in other countries along several lines, including formal diplomatic action, in an attempt to reduce tensions arising out of the Palestine hostilities and to raise standards of social development and human understanding."

The secretary said that the State Department's efforts to curb Arab discrimination against American Jews "was obviously circumscribed by the fundamental principle that sovereign states have the right to control their affairs in such manner as they deem to be in their own best interests."

"International law and practice recognize the formal right of a sovereign state to determine



KLUTZNICK



DULLES

whether and under what conditions aliens may enter its territory. In considering this problem, then, we are obliged to recognize that any attempt by this country to force our views on a foreign nation would be considered intervention in the domestic affairs of that nation and therefore greatly resented."

Resolutions Ineffective Says Eleanor Roosevelt

PROVIDENCE, R.I. (NJP)—Mrs. Eleanor Roosevelt doesn't think passing resolutions against the administration's acquiescence in discrimination by Arab countries against Americans who are Jews will do much good.

Shown the report in last week's

India, New Zealand, Paris Get Reform Services

ST. LOUIS (NJP) — Reform The third service under sponsorship of the American board is that at Paris, France, which will be conducted by Rabbi William F. Seaman, who also has just completed his duties as a United States chaplain. The Par- is services will be conducted in English and are designed for American residents and travelers there.

Rabbi Ferdinand M. Isserman, chairman of the American board of the World Union, told The POST that Rabbi Charles Annes, who has just completed his tour of duty as a chaplain with the United States armed forces, has been sent to Bombay to conduct High Holiday services there.

At Auckland, New Zealand, Rabbi Bernard Heller will hold services for the Reform congregation which Rabbi Isserman formed during his visit to New Zealand last December.

National Jewish POST about the resolution passed by the Jewish War Veterans of America at their convention in Milwaukee, the wife of the former President said, "It does no good to take a stand on such matters. We can't expect much else from the present administration. Mr. Dulles and the present administration were the first to allow such things to pass. They should have been stopped right from the beginning."

She added that, "the only way we can change the situation is to change the administration."

SKELETONS FOUND

NAHARIYA, Israel — Roman- Byzantine skeletons in excellent condition and a number of bracelets, pins, and other jewelry were found recently in northern Galilee.

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HAIFA—A new Ceramic Research association laboratory is to be built at the Technion, Professor G. A. Kirkendale of the United States Operations Mission, a ceramic expert, announced recently.

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GIBBONS, SOCCER COACH RESIGNS; POLITICS BLAMED

TEL AVIV (NJP)—It seems that politics in Israel sports once again is affecting the calibre of athletics.

A. H. Jack Gibbons, British soccer coach who has been responsible for raising the level of competitive football in Israel, resigned this week, thus dealing a heavy blow to Israel's most popular sport.

Gibbons was brought here last October on a one-year contract, and his outstanding ability to develop top players soon won him the love of Israel football enthusiasts.

But Gibbons made the mistake of angering the Maccabi, which is the General Zionist sports group, when he abandoned the system of using an equal number of Maccabi and Hapoel play-

ers on a team. Hapoel is the Mapai sports association.

The Israel team which recently performed so outstandingly against the superior Russian squad several weeks ago, is preparing to leave for Hong Kong where it is scheduled to play in the Asian championships.

Channel Swimmer Welcomed In Israel

B'NEI BRAK (NJP) — The good wishes of the citizens of B'nei Brak went with Edna Bornstein who flew to England to attempt to swim the English Channel. Edna has swum across Lake Kinneret, and had also negotiated the long Mediterranean swim from Haifa to Rosh Hanikra, in the north of Israel.

BUSINESS TRIPS

... a pleasure on the Katy



Israelis Take A Dive — Just Good, Clean Fun

By GEORGE VASS

IT IS superfluous to elaborate for the benefit of the true swimming or boxing enthusiast on the vicarious enjoyment to be derived from beholding the execution of a perfect dive.

In the swimming fan this joy is readily discernible and highly favorable to the skillful athlete; the boxing bug, more adeptly hides his enthusiasm and on occasions has completely camouflaged it by showering the ring with banana skins and more or less empty beer cans. Indeed, some television sets have been smashed in the frenzy of admiration wrung from millions of viewers' coast to coast.

On the basis of this evidence, it would seem that a new form of diving developed in recent years has an excellent chance of winning an enthusiastic following. Unfortunately, it is little known and has been seldom seen in the United States.

We refer to sky diving.

Early this month the sky over Moscow was peppered with participants in the world parachuting championships. Among the 37 nations competing was Israel.

The Israel team of eight parachutists—three of them attractive girls—included Shimon Zachor, 28, born in Poland, who last year took sixth place among 13 entrants in the European championships held in Yugoslavia.

The Israelis are all in the regular army or the reserves, and underwent intensive training for a month before the tournament. The men each have about 100 "dives" to their credit and the girls half that number.

ISRAEL'S participation in this unusual sports event reflects its

determination to firmly enmesh itself in the community of nations.

Lest sky diving be associated with military parachute jumping or with the batwing heroics calculated to titillate the nerves of carnival crowds, it might be well to elaborate somewhat on the techniques.

For the military jumper the only important consideration is making a safe landing. The sky diver is also concerned with form.

At Tushino airfield, near Moscow, the Israelis jumped from the wing of a biplane onto which they had to climb in midair from their seats in the plane.

AT JUMP altitudes varying from 2,000 to 10,000 feet they fell through the air without opening their parachutes for 30 seconds. The sky diver must be able to achieve a perfectly stable, horizontal body position in three seconds and maintain it for another 27 seconds, pulling his ripcord within a tenth of a second of a predetermined time, and finally to slip his chute, not toward the nearest safe area but the dead center of a cross mark.

Some of the divers did not open their chutes for 50 seconds after leaving the plane—sky diving is not for the nervous or the timid.

Team dives are made with the objective of landing in a certain

Israel's Women's Team Wins Track Title

ISTANBUL (NJP) — Israel's women's team won first place in the international light athletics competition here. Olga Wittenberg, star shot putter for the Jewish state, was awarded the cup for the 'Outstanding Woman Performer' for her record put of 11.64 metres.

Angela Withdraws As Wrist Injured

LONDON—Angela Buxton, the British Jewish tennis star who went to the finals at Wimbledon this year, has returned from the United States without having participated in any tournament there. On the advice of her physician, she withdrew from Eastern lawn tennis championships due to a wrist injury.

predetermined pattern and are scored accordingly.

As noted earlier, this thrilling sport has an excellent chance of whipping up an enthusiastic spectator following. But presently it is primarily for the participant.

It is to Israel's credit that it dived right in.

SPORTS SHORTS . . . The

Baltimore Orioles have purchased catcher Joe Ginsberg from the Kansas City Athletics . . . Al Hirschberg, former Boston Post sportswriter and author of Jimmy Piersall's 'Fear Strikes Out,' has been contracted to write the life story of Sammy Aaronson, one-time fighter and fight manager who has gained a wide reputation for his work with youngsters in New York and Brooklyn . . . One-time major league outfielder Morrie Aronovitch was recently wed to Chicagoan Bertha Asperson.

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When persons grow up to teen-age level, they desire nothing better than to be considered grownup.

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If your school isn't using The POST now you have a thrill coming when you see the difference in interest and achievements made possible by the intelligent use of The POST.

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Advertisements in this section are payable in advance. A one-inch ad (one inch high by two inches wide) is \$4.20 for one insertion \$3.50 each for two insertions or three insertions and \$3 each for four or more insertions. A two-inch ad (two inches high by two inches wide) is \$7 for one insertion and \$6 each for two or more insertions. All ads and inquiries should be sent to "Classified," The NATIONAL JEWISH POST Box 1633 Indianapolis 6 Indiana

* All announcements, including Bar and Bat Mitzvas Births, Cards of Thanks, Confirmations, Death Notices, and In Memoriams are payable in advance at the rate of 10 cents per word.

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Personals

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MA in education, licensed, experienced, with administrative abilities, seeks position as teacher-principal or teacher. Excellent references. Please reply in detail. Dept. 181, Suite 2900, National Jewish Post, 110 West 40th Street, New York 18, New York.

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wishes a congregation that can offer a challenge to its spiritual leader. Ordained, excellent academic background, fine speaker and experienced organizer. Write Dept. 2314, P.O. Box 1633, Indianapolis 6, Indiana.

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Experienced young man desires High Holy Days position in Southwest region, Orthodox or Conservative congregation. Specialty: Officiating as "ONE-MAN SERVICE." Reply Dept. 115, National Jewish POST, 130 N. Wells, Chicago 6, Ill.

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Positions Open

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A qualified Hebrew teacher in Middletown, N. Y. Fine working conditions and good salary in a community 60 miles from New York City. Write to Paul Cooper, Middletown Hebrew Association, 13 Linden Avenue, Middletown, N. Y.

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Traditional person to take over direction and management of The Every Friday, an English-Jewish weekly now entering its 30th year of publication. Address 1313 American Bldg., Cincinnati 2, Ohio.

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needed for large Conservative Congregation in Midwest metropolitan community. Must have proven experience in teaching traditional synagogue skills, and special ability in organizing and conducting extensive Junior Congregation, Confirmation programs and varied religious-cultural youth activities. The right man can serve in some non-pastoral activities as assistant to the Rabbi. Attractive beginning salary, with excellent prospects for advancement. Apply by letter, giving full information, experience, salary expected. Enclose photo. Address Dept. 2313, P.O. Box 1633, Indianapolis 6, Indiana.

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POST FEATURE PAGE

Warm, Human Interest Stories Aimed At Pleasing The Entire Family!

The Oft-Repeated Saga of the Immigrant Jew

Meek Jewish Farmer Marvels At Helping Name Candidates

By HYMAN CHESTER

National Jewish POST Correspondent
MILWAUKEE, Wis.—

For a man who once starved in Russia, struggled in the sweat shops of New York for 5 cents an hour and then grubbed in the red clay of Milwaukee in a frustrating attempt to raise something edible, for such a man it is a startling thing to be selecting a possible President and Vice-President of the United States.

"Who am I to be doing such a thing?" said Peter Pikofsky. "No, it is too much to expect. I don't deserve it."

But Peter Pikofsky did do such a thing—and what is more, his neighbors think he did deserve it, and about time, too!

PETER WAS part of the Wisconsin delegation to the Democratic national convention in Chicago. Politicians came to Peter and his fellow delegates, asking for their votes and extolling the virtues of their candidates. Peter and the other delegates voted for Adlai Stevenson for president and Estes Kefauver for vice-president, and had the satisfaction of seeing them both named candidates.

To Peter, a humble and sincere little man, it was the most amazing thing that had happened to him in his 66 years.

"When I was struggling and bitter at the whole world," said Peter, "I used to think it is because I am a Jew. Now I know that that doesn't matter in this wonderful country."

PETER IS a prosperous greenhouse owner, but when he enjoys his comfortable home and his family he remembers how it used to be in Russia. Peter never had enough to eat until he was 11 years old, he remembers, and then he thought he was in heaven. He worked for a friend who had a small business, and his pay was the excellent table set by the family.

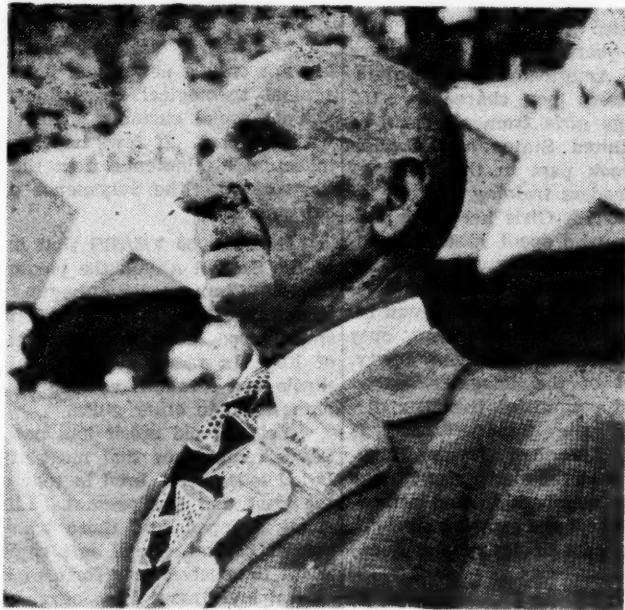
When he came to the United States at the age of 16, Peter had had only a bit of Hebrew schooling. Twenty years later he was named treasurer of a school district, fought and won a battle for consolidated school districts in a rural area and personally paid out \$1 million in school funds to contractors who built one of the finest schools in the state.

AS A RECENT immigrant, Peter worked for starvation wages, and helped organize a union and lead a strike. Some years later he ran unsuccessfully for county and state offices as a Socialist. Forty years later he was helping the Democratic party pick its nominee.

As a newcomer to Milwaukee, Peter borrowed \$300 from the Jewish Agricultural Society of New York and began farming—something about which he knew exactly nothing. Thirty years later he was a leader of the county farm bureau and was named to the state agricultural authority. Today he runs one of the finest greenhouses in the city.

BUT PETER doesn't forget the unfortunate. When he made a trip to Europe and to Israel, he gave away all his money to the poor and had to wire home for his return fare. He works hard on the board of the Home for Aged Jews, and he has helped sell thousands of dollars of Israel Bonds.

"But to pick a President of the U.S.—who am I that they should ask me? Imagine!"



PETER PIKOFSKY

RECORDINGS

'Ceremonial Music' Recording By Angel, With New Basso, Is Both Intimate and Beautiful

By JOSEPH GALE

There are noteworthy qualities in "Ceremonial Music of the Synagogue" (Angel), issued in time for the Holidays.

For one, the recording introduces 42-year-old basso, Emile Kacmann, the well-known European cantor who sings at the Union Libérale Israelite of Paris. For another, the Sephardic musical rite is practiced here—a rare occurrence on records.

Still another feature is the composition of this offering, which includes the principal music of Yom Kippur, the seven traditional wedding blessings (a recorded first?) and selections for Sabbath and festival services. The notes are by Jacob Kaplan, Chief Rabbi of France, where all this was recorded.



Gale

THE DISC is distinguished further by the harmonizations and arrangements of musicians who, for the most part, are unknown in this country. To a man, their work is fashioned with dignity and taste, and receives the devoted attention of an unidentified chorus, whose training skirts the professional, yet manages to sound impressive.

Kacmann's basso cantante is lazy, smooth. It is no effort at all to listen to him. The patience and supplication of his approach is attractive after years of attending the prima donna cantors of our own milieu. Largely because of his audible reverence, "Ceremonial Music of the Synagogue" is a recording of intimate and beautiful proportion.

THE TRANSFER of Ernest Bloch's "Baal Shem" suite from 78s to LP (Columbia) is accomplished with finesse and a good amount of fine engineering. Bloch's glowing Concerto for Violin and Orchestra occupies the reverse side. Both are played by Joseph Szigeti, with Andor Farkas as the pianist in the first. Charles Munch, in the second, leads the Orchestre de la Société des Concerts du Conservatoire de Paris.

TWO ADDED observations: The disc sounds hollow, but here that dubious quality serves to create the mood of the synagogue. Secondly, the inner sleeve in which the record reposes itself contains a plastic sleeve which protects the record from dust still further—a simple and excellent idea.

As the High Holy Days approach, eyes turn Israelward for obvious or for personal reasons, and to receive the nostalgic regard of Americans is David Ben-Gurion, speaking with Edward R. Murrow in a recorded interview called "I Can Hear It Now" (Columbia).

THE INTERVIEW is excerpted from the sound track of a film produced in Israel and in Egypt, and presented early this year on Murrow's "See It Now" television program. The other side of the coin is a similar interview with Prime Minister Nasser of Egypt, and this recording also is available.

Ben-Gurion's utterances sound as if the indomitable old man were explaining the facts of life. The gravelly voice is quiet, wise, and so logical. It is not understandable how anyone could disbelieve, or not become heartened by what he says. Bias? Of course. But instinct also is at work, and naturalists will testify that instinct in any of the primates seldom errs.

THE TRANSFER of Ernest

Contest Goes To Third Week; Should Be Easy One

The first two hints in the Mystery Person Contest seemed to help very little, although the current Mystery Person is a person as well known as any United States Jew.

The third hint is:

The Mystery Person was at one time an actor.

The first hint was:

The new Mystery Person was at one time a newspaper reporter.

The second hint was:

The Mystery Person is active in the affairs of The Jewish Theological Seminary of America.

The rules are: The Mystery person will be a living Jew, who has been identified in some way with the Jewish community. The Mystery Person may be a man or woman and can live in any part of the world.

Prize money is \$25.00, but each week a new hint will be given, while the prize money will be reduced by \$5.00 until the final week when only \$5.00 will be offered.

Replies must be on the official coupon blank in this week's paper, and must be postmarked not later than Monday, Aug. 27 (or Tuesday, Aug. 28, if the reader lives west of Denver, Colo.). In case of a tie, the prize money will be divided equally among those answering correctly. Answers should be addressed to The Mystery Person Contest, National Jewish Post, Post Office Box 1633, Indianapolis 6, Indiana.

MYSTERY PERSON CONTEST

National Jewish Post

P. O. Box 1633, Indianapolis 6, Ind.

The name of the Aug. 24 Mystery Person is:

Name of Contestant _____

Address _____

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Your Name

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post, Box 1633, Indianapolis 6, Indiana.

By N. PEARLROTH



DEAR MR. PEARLROTH: Could you please tell me of the meaning and origin of the name Allweiss? My parents came from Poland.—ESTELLE ALLWEISS, Brooklyn 12, N. Y. ALLWEISS—more correctly Allweis—is a remarkable Jewish family name. It is a German term, meaning "supremely wise" which is usually applied only to God. Prussia occupied a part of Poland in 1797 when she imposed German family names on her Polish-Jewish subjects. Your ancestor may have impressed them by his venerable and sage appearance, resulting in this highly complimentary name.

DEAR MR. PEARLROTH: My parents used to spell their name Kazdan in Smilowicz, Minsk. In the past few years, I have met many people whose names are similar to mine, with slight variations, such as Kasdin, Cashdan, etc. Any connection between these names?—SAMUEL P. KASDAN, Kansas City, Missouri.

KAZDAN—more correctly Kashdan—is a very curious Jewish family name. It was usually assumed by a Cohen and consists of the vocalized initials of the Talmudic quotation "Kohanei Shluchel D'Rachmono Ninhu" (Kohanim are the messengers of the Merciful [God]). The similar-sounding Polish term "Kasztan" (a chestnut) has no connection with this Talmudic and Hebraic source.

Bloch's "Baal Shem" suite from 78s to LP (Columbia) is accomplished with finesse and a good amount of fine engineering. Bloch's glowing Concerto for Violin and Orchestra occupies the reverse side. Both are played by Joseph Szigeti, with Andor Farkas as the pianist in the first. Charles Munch, in the second, leads the Orchestre de la Société des Concerts du Conservatoire de Paris.

Szigeti brings to "Baal Shem"

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REPORT FROM HOLLYWOOD

Benny, The Candy Store Man In Movie of Graziano's Life, Well Played By Joseph Buloff

By ANITA MARATECK WINCEBERG

Back in the days when I worked for the Jewish Center Lecture Bureau, one of the attractions particularly in demand by program chairmen was Joseph Buloff, remembered for his remarkable performance as Willy Loman in the Yiddish version of "Death of a Salesman." Each time, Buloff obligingly allowed himself to be booked, but warned us that he was one the verge of some big deal that might take him to Hollywood. It got so that we had



to put a clause in his contracts permitting him to cancel out in case his California ship came in. It nearly always did.

ANITA **BUT WE** never got to see Mr. Buloff in one of his movie roles until last week, when we found him masquerading as Benny, the candy store man in "Somebody Up There Likes Me," the very entertaining biography of middleweight Rocky Graziano. Two other Jewish characters appeared in the film as having some influence on Rocky's life. One is manager Irving Cohen, well portrayed by Everett Sloane (whose nose now is a good deal shorter and straighter than the one with which he made his debut as "Mr. Bernstein" in "Citizen Kane.")

SLOANE, ALWAYS fretting about his "meshugener," has some of the best lines in the script. The other is Graziano's Jewish wife, pleasantly acted by Pier Angeli with only the faintest traces of an Italian accent. But it is Buloff-Benny, the candy store man, whose earthy philosophy persuades Rocky, at a low point in his career and

private life, to go back to fighting and his wife. See, life is like a candy store, he explains. You want a black-and-white soda? You got to be willing to pay for it. Just so in life. You want something, you got to be willing to pay the price.

THE ABOVE paraphrase may not have caught all of the philosophical nuances, but it does the trick for Rocky, who immediately flies back to Chicago, with a container of maple walnut ice cream for his wife.

Another actor whom the Yiddish theatre has indirectly contributed to Hollywood is Jay Adler, currently to be seen as Ernest Borgnine's taxi-driver partner in "The Catered Affair." This latest Chayefsky film, which a friend of our labeled "Marty, Twenty Years Later," does not have even a fraction of "Marty's" warmth, authenticity, or wit.

BUT DON'T think we have dragged in Jay Adler merely to give "Catered Affair" a Jewish angle.

Though its protagonists are a loveless Bronx Irish family, the problem, let's face it, is an almost typically Jewish one: Whether to give your daughter a sensible wedding within your means or to allow yourself to be blackmailed into that orgy of conspicuous consumption, a pretentiously catered affair. (Large weddings, of course, go straight back to the most primitive societies where, as Radcliffe-Brown has observed, these "rites of passage actually create anxiety, while at the same time handling it safely." The Andamanese, though, probably still have a lot to learn about the fine art of larding \$1,000's worth of "extras" into the catering bill.)

THOUGH "Catered Affair" does not amount to much more than 80 minutes of padding in search of a plot, it does deliver itself of some telling observations on the wedding racket, recent beneficiary of a strong ideological boost in "Marjorie Morningstar."

Of course, we should talk. After two years, we're still carrying on a beef over a \$30 refund with the place where we got married

Drilling For Oil On Sabbath Protested

ASHKELON—The Shafir Regional Council had before it a complaint from Moshav Eytan in the Lachish area against the Pan-Israel Prospecting Company for drilling on the Sabbath.

Leaders of the Orthodox village asked the Council to bring its complaint before the Chief Rabbinate.

The drilling company is ready to proceed with erection of the drilling rig in the area, but wishes to avoid a dispute.

TEEN-AGE GIRLS SEE BRIGHT YEARS FOR U. S. JUDAISM

CHAMPAIGN, Ill.—The mournful predictions heard in some quarters about the future of the American Jewish community were not shared by 150 teen-age girls from all parts of the United States and Canada who took part in the 12th annual leaders training institute of B'nai B'rith-Girls here. The delegates, who spent nine days attending lectures, round-table discussions and seminars on Judaism, world affairs and human relations showed optimism over the future of American Jewry.

Most of the delegates agreed with the youthful panelists discussing the topic "Where Is North American Jewry Heading?" that the sharp rise in synagogue membership and attendance indicated a growing strength on the part of Jewry and Judaism.

A 17-year-old college freshman, Anne Goldstein of Silver Springs, Md., was elected international president. An art major at the University of Maryland, she heads a new slate of officers which includes Deborah Getzik, 17, Philadelphia, first vice-president; Elaine Gilner, 16, Atlanta, Ga., second vice-president, and Cindy Townner, 17, also of Silver Springs, Md., as secretary.

High Holiday Services Set At Yashenovsky's

SOUTH HAVEN, Mich. (NJP)—Yashenovsky's Resort here, which is strictly kosher, has engaged Rabbi I. M. Ziemba to conduct High Holiday services.

The local resort, which is famous for its kosher cuisine, has been operated by the Yashenovsky family for several decades and has a wide reputation for its fine hospitality.

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I THINK AS I PLEASE

Fear Of Capitalism Ingrained In Many Israelis

By CARL ALPERT

HAIFA—It was only a short paragraph in a long column of type in one of the local papers. Most readers perhaps did not give it a second thought, but we went back over it again and clipped out, for in these few words we found the epitome of a significant trend of thought in Israel.

Mr. Shlomo Lavee, a veteran settler in Israel, and one of the pioneers of the kibbutz movement declared at a public meeting in his honor that the world is divided between workers and intellectuals. He did not wish to be considered an intellectual. "I am and always have been a worker," he said.

Ghosts of the past crowd in upon the horizon of the present. One recalls that the founders of the kibbutz movement, the chalutzim who have earned a highly honored place in the history of Israel and the Zionist movement, were Utopian Socialists. They were intent on creating not only a new state, but also a new society. They rebelled against theological restrictions, against accepted economic laws, against social customs. They sought to make a complete break with the past. If Jews had been distinguished because of their intellectual attainments, then that was bad; hereafter Jews should be workers. The vehemence of their zeal naturally made them extremists.

IN THE 50 YEARS that have intervened since the beginning of the Second Aliyah the pendulum has swung away from the extreme. Changes have begun to take place in the sociological structure of the kibbutz, affecting such things as family relationships, hired labor, and other prized axioms of the collective way of life. In many places ritual and ceremony, banished in their theological forms, have crept back into the kibbutz under different names and in other guise.

Yet the old spirit has not been altogether lost, and Shlomo Lavee reminds us that most of the leaders of the government of Israel today were bred in that old tradition of revolt against both the past and the present. Life-long habits of thought are not easily dropped, and those who have been brought up to regard private capital as evil, and capitalists as exploiters, can not easily adapt themselves to a form of economy which requires large-scale capital investment from abroad.

I am convinced that 90 per cent of the disputes or misunderstandings in which potential investors from abroad were involved in Israel, resulting in their leaving the country without making the investment which they had contemplated, came from the conflict with personalities who could never reconcile themselves to the fact that even a capitalist might be a Zionist, might be willing to forego big profits for the sake of helping Israel.

NOT SO MANY MONTHS AGO, when the professors, doctors, engineers and other academically trained people in Israel staged a strike to obtain higher salaries and gain status for their professions, Prof. Aharon Katchalski of the Weizmann Institute declared that he was amazed by the bitterness, bordering on hatred, evinced by certain quarters in the labor sector of the population. It was almost as if they sensed that the struggle was not just over salaries, but over the character of the state. Was Israel to remain the workers' paradise about which they had dreamt in 1909 when Degania was founded, in 1920 when the Histadrut came into existence, in 1948 when a Socialist government at last took over? Or was power to fall into the hands of the intellectuals, those who did not labor with their hands?

A. D. Gordon, the philosopher of the Zionist labor movement has not been forgotten in Israel. He taught that labor, manual labor, is ennobling in itself; that it adds dignity to man; that it is the acme of man's creativity. Those were the days when college students abandoned their studies to become shepherds, and lawyers and engineers laid aside their professions to dig ditches. One of the professors at the Technion abandoned his post as teacher of mathematics in Europe to become a simple cobbler in Palestine. He felt that he was fulfilling the Zionist ideal in this way, though later he was convinced that he had more to add to the welfare of the nation in the intellectual field in which he had been trained.

THE TREND AWAY from the wide-eyed Utopianism of the past continues inexorably, though every once in a while one of the old-timers stands up to beat his breast and shout that he is a worker and not an intellectual. It reminds us of the evolutionary process through which Israel is still going, and helps to explain to us many things which might otherwise be inexplicable.

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WOMEN'S VIEWPOINT . . .

By HELEN COHEN

Questions on Seating
Of Sexes At ServicesA Letter From
Mike Kaufman

Re: "... since one is on one's best behavior in the House of Worship, it would be the most acceptable place for mingling (of the sexes)."

—Woman's Viewpoint, Aug. 10, 1956.

Dear Helen:

Might it be that synagogue separation of the sexes by Judaism's lawmakers was motivated by the fact that man, created for a different purpose than woman, and therefore commanded positively to participate in forms of organized prayer, finds it difficult indeed to do so with complete devotion with members of the opposite sex within sight?

MIKE KAUFMAN

Kew Gardens, N.Y.

READER KAUFMAN must not have been aboard the first time around. Several years ago we went into the matter. The idea in Jewish life, we pointed out then, was that man should serve the Lord at all moments of the day with good deeds and pure thoughts, not just in the House of Prayer. For that reason he avoided women at all times to avoid any temptation in that direction. Including, naturally, the synagogue.

But women were also kept apart and behind curtains there for another reason. Since at certain times of the month she was unclean, to make certain no mistakes were made, it was best to count the female population unclean at all times (as far as praying before the Lord).

"Let's face the facts," I conceded a couple of weeks ago; while it was the wiser course, as far as placing temptation before people, for men and women to avoid one another, today it is considered acceptable and certainly commonplace to mingle at work and play, in the theater, at public functions, in the home. So why, I asked, single out the synagogue as the only exception?

IN THE same manner we might face the facts about prayer. Both Mr. Kaufman and Dr. L. J. Fellner, 811 Whittier Pl. N.W., Washington, D.C., forwarded to me copies of an article by Rabbi Morris Max in which he defends separate sections in the synagogue for men and women. In one of his arguments, he explains to the women that it wasn't a matter of "equality," simply that women were excused from the obligation of public worship since she was the parent in whose hands was the job of training and bringing up the children.

"The synagogue was established," writes Rabbi Max, "for regular public worship not once a week but three times a day, morning, noon and evening."

Now let's look at today's facts. (But before we do, perhaps we'll be excused if we take a quick swipe at the argument of yesterday. Yes, their men very admirably did spend much of their day in the synagogue, praying three times each day, as well as studying. But that didn't mean it only remained for the little woman to train and bring up the children. Rabbi Max neglected to mention in his essay that she

had also to juggle her hours each day to fit in the task of earning the livelihood and bringing home the bread for the family.

We are tempted to wonder which, the praying or the hard labor, was more pleasing in the sight of the Lord. In this connection we can hark back to the earlier tradition when our rabbis refused to take any payment for their services and insisted on earning their living as everyone else did.

BUT GETTING back to today, do readers Kaufman and Fellner envision our men attending public worship daily, morning, noon and night? Would it not describe the present situation to say that it comes closer not to thrice daily but to thrice yearly?

So assuming that, while to the rabbi it won't fulfill the ideal of three times a day, still if his congregation turned out in force at least once a week on Shabbos, it would be an improvement and source of gratification to him. But where does that leave the argument that women are too preoccupied with home duties? They can usually manage to leave once a week. They used to do so in earlier days.

We are also rather tempted to ask if Mr. Kaufman, as well as our other readers, really feel that the Lord set the one sex apart to offer prayers up to Him, and not the other sex, but perhaps that is better left unasked.

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JERUSALEM — It's back to school for 374,000 Israel children when the nation's schools open on Sept. 2 after the two-month vacation.

The increase in the school population is approximately 26,000. This figure is arrived at by subtracting the 16,000 who were graduated last July from the 42,100 pupils who will be entering the first grade.

The increase in the school population will make it necessary for classes in some schools to be swelled to 40 students, 10 above the national average of 30 to a class.

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URUGUAYANS WILL VISIT

JERUSALEM—Five members of Uruguay's parliament will visit Israel at the end of September, Knesset Speaker V. Sprinzak announced recently.

ARABS, DRUZES TO STUDY

HAIFA — Twenty-one Arab and Druze students will be among the freshmen at the Technion during the 1956-57 school year.



a parchment greeting scroll



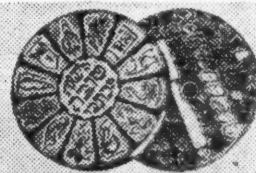
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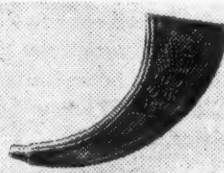
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THERE ARE SPECIAL FOODS TO PREPARE FOR THE HIGH HOLY DAYS

By SARAH LIEBER

Are you beginning to get that yom tov feeling? With greeting cards bought, and some of the charming new paper holiday decorations for entertaining already on the shelf, we are on the way.



So many of the preparations can be made well in advance. The shops have a number of delightful holiday things. And there are new and wonderful gifts from Israel for your holiday hostess, or anyone else you like to rememeb with a little geschenk. For the children every year brings new books and records to make yom tov special.

There will be special foods we all want to prepare, for there will be much entertaining at this time of year. Some things, such as mandelbrot and cookies, may be made in advance and stored. The recipes for special holiday foods, which I am printing below, I hope you will clip and file for use later. Make your shopping lists early for there

are always so many things to do erev yom tov.

We all want the traditional sweets for a sweet new year, so order the special holiday candies put up in beautiful boxes. And don't forget you will want to have honey, raisins, nuts, candied baking fruits and spices for your baking. All these things may be bought in advance.

TAYGLACH

(Requested by Mrs. M. Glantz, Montrose, N.Y.)

Method No. 1:

Dough

- 3 eggs
- 2 cups sifted flour
- 2 tps. baking powder
- ¼ tsp. salt
- ½ tsp. ground ginger
- ½ cup chopped almonds

Honey Syrup

- 1 lb. honey
- 1 cup sugar
- 1 tsp. ground ginger

Beat the eggs slightly. Sift together all the dry ingredients, except the nuts, and stir into the eggs to form a stiff dough. Turn out on a lightly floured board and knead about two minutes. Take a small ball of this dough and pat out, then roll into strips, about the thickness of a pencil. Cut into pieces ¼ to

½ inch in length. Set aside while making the syrup.

Bring the honey, sugar and ginger to a full, rolling boil in a large pot. Drop the pieces of dough in a few at a time to prevent lowering the temperature. After all pieces of dough are in the syrup, reduce the heat and cook at least 20 minutes. Use a wooden spoon to push back the mixture and prevent boiling over. Turn out on a wet wooden board and pat into even thickness with a wet wooden spoon. Spread the chopped nuts on top, and pat smooth to about ½ inch thickness. Let cool, then cut into squares or diamond shapes. May be stored in a crock.

TAYGLACH

Method No. 2:

Dough

- 4 eggs
- ¼ tsp. salt
- 2½ cups flour (about)
- 1 tsp. baking powder
- 1 tsp. vanilla.

Syrup

- 1 lb. honey
- 1 cup sugar
- 1 tsp. ground ginger
- ¼ cup chopped nuts

Beat eggs and salt together. Add the sifted dry ingredients a little at a time, adding the vanilla while mixing. Form a compact ball of dough which can be handled without sticking to the fingers. Form small bits of the dough into balls of the desired size.

Combine honey, sugar and ginger in a 2-inch deep baking pan, preferably a long rectangular

pan. Heat syrup in the pan for 3 minutes in a 350-degree oven. Add the balls of dough, but do not crowd them. Bake 25 minutes or until the tayglach are browned and the honey is Watch carefully from time to time to prevent burning. Remove from the oven and turn out on a wet board. Spread with chopped nuts, or drop each section of syrup-covered dough into a bowl of chopped nuts. Dry before storing in a crock or closed box. Coconut may be substituted for the nuts. Candied cherries are also used for garnish sometimes.

HONEY DROP COOKIES

(Requested by Mrs. B. Barnett, Quincy, Ill.)

- 3 eggs
- 1½ cups sugar
- ¾ cup honey
- 4 cups flour
- ¼ tsp. baking soda
- 1 tsp. cinnamon

Beat the eggs with a rotary beater, until very light. Add the sugar a little at a time, and continue beating. Gradually add the honey. Add dry ingredients which have been sifted together. Mix and blend thoroughly. Drop from a teaspoon on a cookie sheet lined with ungreased paper or foil. Bake 15 minutes at 300 degrees. Do not brown. Remove while still warm, and place on a cooling rack. May be frosted after cooling, or garnished with nuts if desired. Allow room for spreading in the baking process.

FRUIT CAKE

(Thanks to Mrs. M. Meyer, Peoria, Ill.)

- 3 cups flour
- ¼ tsp. baking soda
- ½ tsp. salt
- 1 tsp. cinnamon
- ¼ tsp. cloves
- 1 cup shortening

- 1 cup brown sugar (packed)
- 4 eggs
- ½ cup each candied cherries, citron, orange peel, lemon peel, all finely sliced
- 1 cup raisins
- 1 cup currants
- ½ cup finely chopped almonds
- ¼ cup currant jelly
- ½ cup honey

Sift together flour, soda, salt and spices. Cream the shortening, add the sugar gradually, and beat until light and fluffy. Add the eggs, one at a time, beating after each addition. Coat the fruits with flour and add. Add the jelly and honey. Blend. Add the sifted dry ingredients about one-third of the amount at a time. Grease, line with paper, then grease again five 1-lb. coffee tins. Fill each ¾ full. After filling, weigh each tin. Bake at 250 degrees, allowing 1½ hours for the first pound of weight in each tin, ¾ hour for every additional pound. Cool, and store in the coffee tins. This recipe makes 5 lbs. of cake.

A Word To The Wives

A number of my readers have sent me special requests for information about cookbooks on specialized subjects, or even about gardening books. Lately I have been writing these columns from a place too far from the library to permit me to do any research. I promise to print a list of such books in the very near future. In the meantime, my apologies for making you wait so long.

Send your holiday requests right away if you want any special recipes to appear in this column for yomtov.

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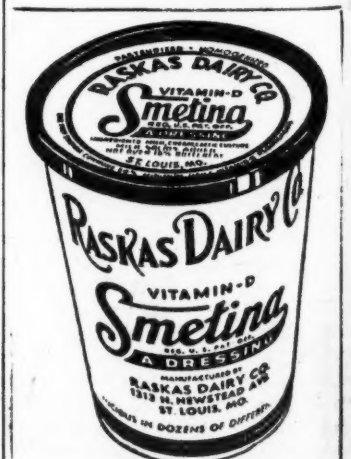
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Israel-Built Bridge Spans Jordan River

TIBERIAS — The first steel bridge manufactured in Israel was opened at Kibbutz Amir in the Upper Galilee crossing the Jordan. The daughter of Yosef Shelmines, a member of the kibbutz who fell in the War of Liberation, unveiled the dedication plaque. The bridge was named Gesher Yosef in his honor and that of Yosef Rosenfeld, who also was killed in the war. Both were members of the kibbutz.

BEN-GURION GETS MAP

JERUSALEM—Israel's Prime Minister David Ben-Gurion recently received a testimonial giant map of Norway and Israel with clasped hands between and the inscription: "Israel must be strong! Long live Israel!"

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HOW RIDICULOUS CAN WE GET?

If you want to know just how ridiculous the situation of our national Jewish organizations can get, examine the matter of John Dulles' statement to B'nai B'rith that the State Department would take "formal diplomatic action" in an effort to curb Arab nations in their discrimination against American citizens who are Jewish.

Dulles was forced to this position, weak as it is, by a resolution passed by the Senate. This resolution was presented to the Senate and the work for its passage conducted, not by the B'nai B'rith, but by the American Jewish Congress.

Yet when the time came for the State Department to issue a statement, it does that through the B'nai B'rith.

Why the B'nai B'rith? Because that organization permitted Dulles to grace its platform at its recent biennial convention.

To the credit of the B'nai B'rith, its president stated bluntly that the Dulles "position still falls short of giving equal protection abroad to all American citizens."

When Mr. Dulles was seeking an

address to which to send his message, he had many choices, but no main address. He could have sent it to any of the major national Jewish organizations, for all of them without exception have taken almost the identical stand in opposition to the State Department's acquiescence in this Arab discrimination.

But as for one central address, there was none.

Some national Jewish organizations may feel that this is all to the good. The POST has long taken the position that the lack of any real co-operation between many of our national Jewish organizations has added to the weakness of the United States Jewish group, and for the sake of some vague ideological position to the effect that Jews must not be considered as combining on matters of concern for their own welfare, we have this particular situation where although there is complete agreement in the Jewish group, there is no unified action, and each national Jewish organization proceeds as it wishes, regardless of the activity or the position of other national Jewish organizations.

JOINT CHURCH-SYNAGOGUE BUILDINGS

The news story to the effect that out as the Hanukkah Man and a Hanukkah bush as part of the background. A real test of interfaith and good will will be when two congregations, both of considerable economic goods, and each well able to afford to build its own structure, decide to build jointly for reasons of brotherhood and inter-faith.

There are trends in the United States which are developing which in time will achieve for minority religious groups equality and its concomitant acceptance. In another century, perhaps by 2050, United States Jews may be regarded as an elite religious group and held in something like the esteem in which the Quakers are viewed today.

This development has nothing to do with the kind of joint venture that is taking place in the Miami area. It is rather another kind of approach to the same problem, and one that is much more sensible. The Jew and the non-Jew would each make his own contribution to the general welfare by being as Jewish and as Christian as possible, not by diluting values but by accentuating them.

Certainly no one can object to the procedure. A like development exists in Manhattan's Greenwich Village area, and seems to be effective in the realm of joint activities of a civic nature. It may not be altogether fair to bring up the matter, but the Hanukkah celebration at this Greenwich Village Jewish congregation saw the Rabbi decked

SHOULD KASHRUT BE ABANDONED?

It must come as a shock to learn that in a country as Orthodox-oriented as England, a survey in one of its Jewish communities—Sheffield to be exact—shows that the majority of families replying to a questionnaire declare they eat in non-kosher restaurants.

The one intelligent comment that The POST can make is that unless figures are available for a similar survey 10 years ago, it would be hazardous to draw the conclusion that the trend in England—or Sheffield—is away from observance of kashrut.

But after that lone observation, and after pointing out that even though 53 per cent replied that they eat in treifa restaurants, only 18 per cent do not observe strict kashrut in their homes; what is there to say?

Should kashrut be abandoned as a Jewish principle, or is the drift away from its observance merely temporary when considered from the viewpoint

of the centuries, and is its value to the Jewish group still of such consequence that its disappearance will be so serious a loss that other Jewish values will likewise be undermined?

As a concluding remark, we might say that the value of kashrut as a Jewish discipline cannot be questioned. The pious practice kashrut because the Bible ordered it. The modern Jew who observes it looks at it as a distinctive Jewish trait which like other Jewish laws requires sacrifice, but which has its own rewards.

It might be said that this is no age for assuming disciplines.

In Jewish life, this is a time when freedom is the hallmark and anything which disturbs the full expression of what is almost license will fall by the wayside.

This is the answer of our generation. Will our children have another reply?

THE EDITOR'S CHAIR

POST readers have come in contact with the often revolutionary views of Eliezer Livneh, who otherwise might have been comparatively unknown to the United States Jewish community, either through POST news reports of his activities and declarations, or various comments from our columnists and in our editorials.

Livneh's recent article in the current issue of "Midstream," follows the pattern of the man's thinking. He breaks through the mass of rhetoric which not only hides developments, but often instead of providing an accurate picture, serves to give the impression of an entirely different situation than that which actually exists.

What Livneh has been doing is to provide the truth about Israel's development—not that which the United Jewish Appeal, or the Zionists, or the Israel Bond people want you to know, nor even that which the average tourists sees. By incisive insights he seeks to analyze and to seek out fundamental reasons so that it becomes apparent that such and such is the situation and not something which propaganda seeks to make you believe is so. This requires a certain kind of courage combined with stubbornness, for no one who writes as trenchantly as Livneh can expect to be received with any degree of affection by those in control.

Here is Livneh's thoughts on the dwindling of immigration to Israel and its connotations to Zionism and even to American Jewry. If you aren't familiar with it, Livneh's platform has been for some time now, that the giving of money to Israel as contributions serves to demoralize the Israel economy. The following paragraphs are from the Midstream article, "Is Israel A Zionist State?" and it will require two Chairs, this and next week's before we can give you all that we think you ought to read of Livneh's article:

"It is evident that today Zionism is no longer a vital element in Jewish consciousness, including that of the people who call themselves Zionists. Anyone who has attended services in an American synagogue, or has participated in a Zionist or a fund-raising meeting in some American community, cannot escape the realization that these Jews do not consider the Diaspora a problem for themselves. They will argue that they are Americans like all others and there exists for them no particular Jewish problem, at least none that differs basically from the Catholic or the Quaker problem. They are not anti-Zionist either, for anti-Zionism is a reaction to Zionism.

"When a Jew in Poland contributed his pennies to JNF or Keren Hayesod, he gave them in order that he or his son or his neighbor should be able to settle in Israel, and so he took a direct personal interest in what was done with his money. We, in turn, accepted the obligation to use his pennies in a manner that would facilitate his immigration, knowing that when he or his son did come we could account to them for what we did with their money. We therefore used the money productively; we did not waste it on ourselves; we did not spend it for our own social self-aggrandizement or for unnecessary ostentation.

"The American Jews, on the other hand, does not particularly care what is done with his millions. He does not intend to live here. Naturally, his feeling about his own contributions is not the same as that of the Polish Jew. And since the contributions of American Jews lack Zionist motive, our spending them is affected accordingly."

(To Be Continued)

KI THAVO:

A Wandering Aramean—He

By J. J. WEINSTEIN

Our Sedra tells us that when the Israelites were established in the Promised Land, they were to take the first fruits of the soil, place them in a basket, and offer them upon the altar with the following confession:



WEINSTEIN

"I profess this day unto the Lord that I am come unto the land which the Lord swore unto our fathers to give us. . . . A wandering Aramean was my father, and he went down into Egypt and sojourned there few in number. . . . And the Egyptians dealt ill with us, and afflicted us. . . . And the Lord heard our voice. . . . And brought us forth out of Egypt. . . . and hath given us this land, a land flowing with milk and honey."

ONE OF THE great leit motifs of Jewish history is the remembrance of Egypt and the miracle of God's salvation. The Book rubs our collective nose in the dust of this event. We are never to forget that we were once a slave people.

Therefore, no stranger and no oppressed person can ever be alien to the Jew. This constantly repeated admonition to remember makes us an history-minded people. The chronicle of the past is part of our liturgy. Brain-washing is an act of blasphemy. True piety is a sense of reverence for the sources of our being. God's still small voice is impounded in the historic record which is part of our communal conscience.

BUT THE TEXT reminds us that the duty to remember was also a personal moral choice. Each Israelite was religiously commanded to recall in the time of his prosperity that his father was a wandering Aramean, a hobo, a sojourner, a rootless and homeless refugee.

The intention of this admonition was to curb the conceit of the self-made man. He was reminded that it required more than industry, skill, ambition, contriving, to rise from poverty to affluence. It required also the help of God—the silent partner in man's enterprise. It would be interesting to inquire into the possibility that Jewish self-made men are more inclined than others to say in the words of the prayer book:

"In prosperity may we not be tempted to say: My power and the might of my hand have gotten me this abundance; but may we remember that it is Thou, O God, who givest strength to acquire substance."

SOME DAY the bright campaigners and shrewd public relations men of our Federation and Welfare Funds may come to the very bottom of the barrel in their search for the new gimmick and the sure-fire slogan and consider the more basic sources and motivations of Jewish charity. I daresay that they might find some real help in the custom instituted so long ago when the prosperous Israelite farmer came to the altar with the first fruits of his good earth and said: "A wandering Aramean was my father."

IT'S THE TRUTH!

By SAMUEL DEUTSCH

Copyright 1956 by Samuel Deutsch
MOST JEWS today are descended from the Biblical tribe of Judah!

THE FIRST GHETTO was set up in Venice, Italy. It was in a section of the city near a gun factory, known as "ghetto." It is theorized that this is the origin of the word "ghetto."

THE TORAH does not specifically outlaw gambling!

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Hails Column From Small-Town Paper

Editor, National Jewish POST: Personally, I think you are making yourself "norish" with the Dr. Holmes' sermon. It's true it is good—it serves a purpose in its place, but it is far from being a historic piece of literature.

Enclosed is a column from a small town journal—Luling, Tex. In its small way I believe that it serves the purpose for which it was born equally as well as a sermon by Dr. Holmes.

NORMAN BLOCK
San Antonio, Tex.

AS IT HAPPENED By J. T. Stephens

Hello folks, Well, the most shocking thing the Republican Administration has done happened this week, when it released to Saudi Arabia a number of war tanks, when that little Jewish state, Israel, has been begging for years and offering to buy \$64 million worth. They say they do not want them for aggression, but for defense. It has only been about 10 years since the Jews were given the privilege of setting up and maintaining a government in the Holy Land, and now not only Arabia is threatening the little country, but Egypt has been committing one atrocity after another against the little country for some time, while the Communists pour materials into Egypt for war against Israel. Hitler tried to exterminate the Jews; old Stalin did the same thing; and now (ignorantly or otherwise) Eisenhower and Dulles are making it possible for their destruction by refus-

ing to send Israel material for her defense.

Yes; if our memory is correct, it was Ralph Bunche we sent over there in the late forties to help restore peace in the Holy Land and give the Jews another chance for a place under the sun; and now when they need help they are refused, when the American Jews have helped to build this great commonwealth of ours. They have helped build everything that we hold dear and dear to us; they are civic-minded people and contribute generously when called upon. Their sons have fought, bled and died side by side with other American boys in order to defend our way of life. They are good American citizens, good neighbors and as to their loyalty there are none better. Speaking personally, we have never gone to a Jew for an accommodation that we were refused; and to save our life we can't understand why they should be discriminated against when trying to re-establish themselves back into the Holy Land.

The Republicans have ranted and raved about Roosevelt and Truman appeasing the Reds, when that is what Dulles has done, and at the expense of other little countries such as Israel. The Jews have been without a government for over 2500 years, and without a country since A.D. 70, when the Holy City of Jerusalem was sacked and destroyed by Titus, who took over as emperor of the Roman hordes at the death of his father Vespasian.

And if the historical events as written by Flavius Josephus, who was there but escaped, are correct, these Jews suffered beyond the vivid imagination. The siege was so long and the slaughter was so great that women killed their own children rather than see them suffer; and the slaughter was so great upon the holy mountain the blood of the martyred ran down the streets and quenched fires in the lower part of the Holy City. And we could quote you more but it's too awful to print.

Now let us sum up just a little. God says that He has not forgotten His people, whom he foreknew. It was approximately 2000 years from Adam to the deliverance of the children of Israel from their Egyptian bondage; and approximately 2000 years from their delivery to bondage again; and now we are nearing that approximate again, 1956 A.D. Let's be careful lest we be found fighting against God. You know, we often wonder if those Egyptians don't read in their history (if they have one) about that awful "dousing" that Moses and Aaron gave their grandfathers in the Red Sea. Don't you "speck" they do? And maybe they remember the flies, the locusts, the grasshoppers, the frogs, the fleas, and especially the death of the first-born. So our advice to these turban-wearing Orientals is not "Remember the Maine," but "Remember the Red Sea!"

BOOKS AND RELIGIOUS ARTICLES

'SUKKA AND BIG WIND' IS DELIGHTFUL FOR HOLIDAY

THE SUKKAH AND THE BIG WIND, by Lily Edelman, \$1.00 (United Synagogue).

The Commission on Jewish Education has added another delightful volume to its Holiday series (there are previous stories of Shabbat, Hanuka, and two for Pesah). Leonard Kessler is again the rough-line illustrator. Fortunately they had built the sukkah so strongly that even the big wind could not blow it down—to the great satisfaction of three generations of occupants.

JEWISH STUDIES (Council of Jewish Religious Communities, Prague).

These essays were written in honor of Chief Rabbi Gustav Seiger of Prague. They treat of



religion as such, institutions, synagogues, literature, archives, law, and cognate matters. And, of course, there had to be a protest against "weapons of mass destruction" and those who want to use these divine forces "for their devilish plan of inciting a third world conflagration."

THE DEAD SEA SCROLLS AND MODERN SCHOLARSHIP, by Solomon Zeitlin, \$3 (Dropsie College.)

For a number of reasons scholars of several faiths have accepted the scrolls as pre-Christian documents, whereas Dr. Zeitlin—whose knowledge and sagacity are unquestioned—has discovered internal evidence that they must have been written centuries later. Basically his proof is that certain phrases were not in use during the earlier period. He has demonstrated that there is neither archaeological nor paleographical support for the general assumptions, and that the highly publicized carbon test is far from conclusive. Attempts by Burrows and others to overcome Zeitlin's objections to certain word uses merely elicit their hope that the questioned phrases were in fact employed in the olden days—that is, they believe what they want to believe. The writer makes a dev-

astating case against the dogmatic assertions of so many learned scholars, and they would do well to consult this book ere they go too far afield. The work is fully annotated, and contains a number of MS. reproductions.

THE GHETTO, by Louis Wirth, \$1.25 (University of Chicago Press).

It is remarkable that Dr. Wirth's study of 1928, now republished as one of the paperback Phoenix series, should have retained its value and validity to the present day. His chapters on the origins and history of the ghetto, as well as its dissolution, are obviously documents of permanent worth. Then he has come to the Jews in America, and employed as prime example of his thesis the large Jewish community of Chicago. How this ghetto developed, flourished, and almost vanished; how the mental processes of several generations of Jews varied along with the change, and how world conditions brought a return to the ghetto—all this is related with thoroughness and objectivity. Most interesting is the evidence—culled from Jewish periodicals—of the struggle of the traditional synagogue and its leaders against the encroachments of less traditional or non-traditional sectarianism. As S. M. Melamed wrote in the Chicago Chronicle, Feb. 20, 1925: "Orthodoxy means, in the final analysis, the will to live as a Jew, while Reform means the will to die as a Goy." Wirth describes the "second settlements" as of less intense Jewishness; but concludes that "The Jews owe their survival as a separate and distinct group to their social isolation."

ABRAHAM BURSTEIN

FREEDOM OF THE PRESS

Letters must be typed or printed clearly, double-spaced, on one side of the page only, and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The POST reserves the right to condense letters. No material submitted to The POST will be returned unless accompanied by a self-addressed, stamped envelope.

BOTH SIDES OF JORDAN ARE ISRAEL'S, SAYS READER

Editor, National Jewish POST: "Shtei gedot layarden, zu shel-nau, zu gam kein." This refrain is sung by many of our Zionist youth groups. To some it is merely a song, and to others it is something to work for.

In The POST of July 27 there was a letter from Mr. Broderick of Seattle in which the call for "shtei gedot" was forcefully voiced.

But what are the facts? Eastern Palestine was always an integral part of Eretz Israel. Then in 1922, Transjordan was given to Emir Abdullah, son of King Hussein of Hedjaz. This was, as the British Labor Party in 1921 stated, "sacrificed because of the imperialistic rivalries between Britain and France." The Labor Party called for "an end to the unnatural and harmful division of the British Mandate territory and to effect the unity of Eastern and Western Palestine." Abdullah was guided by a British resident, who was subordinate to the Palestine High Commissioner.

It was then that the Revisionist Party emerged. Jabotinsky's party was called Revisionist because its members felt that the Zionist Organization must revise its policy towards Great Britain, in view of the latter's action. Revisionists stood for and asked for a Jewish state with a Jewish majority in all of Western Palestine and all of Transjordan.

Bartley Crum, a member of the Anglo-American Committee of Inquiry on Palestine, in his book, "Behind the Silken Cur-

tain," concludes by outlining a program of immediate American policy re Palestine. His fourth point is:

"There is no question that the removal of Transjordan from the terms of the Mandate was a violation of its original purpose. All of Palestine, east and west of the Jordan River, was set aside by the framers of the Mandate for Jewish immigration and settlement. The setting up of Transjordan as an independent kingdom, moreover, is a violation of Article 5 of the Mandate . . ." The text of Article 5 reads: "The Mandatory shall be responsible for seeing that no Palestine territory should be ceded or leased to, or in any way placed under the control of the government of any foreign power."

Britain added Article 25 to the Mandate, which provided that those provisions regarding a Jewish National Home should not apply to Eastern Palestine, to make their action legal.

Transjordan was closed to Jewish immigration. Only in this respect was there recognition of Transjordan integrity, for there existed no trade tariffs and no trade restrictions between the two countries.

In 1947 the Secretary of the Imperial War Cabinet in 1917 informed the Anglo-American Committee of Inquiry in January, 1946, that Transjordan was regarded as part of Palestine at the time of the issuance of the Balfour Declaration. The Permanent Mandates Commission's 1939 report stated that the Jew-

ish National Home was to be established in "the whole of historic Palestine."

It is heartening to see that Count Bernadotte also saw "the historical connection and common interests of Transjordan and Palestine."

Rabbi Maimon is calling upon religious Jewry to remember Elver Hayarden. But what of our other leaders? Why do not they attempt to raise our claim? If we want what is ours, is that expansionism? The Herut party in Israel has been the only one to call out our claim. During the present merger talks between Herut and General Zionists in Israel, the General Zionists have adopted the reunification of Eretz Israel as their primary goal.

Jabotinsky, organizer of the Jewish Legion and Jewish Self-Defense Corps, was at the head of the first company to cross the River Jordan in pursuit of the Turkish Army. His disciples, Herut and Betar, now stand at the head of those who will cross the Jordan a second time "to restore the unity of the eternal Jewish Homeland!"

B. HELMAN
Winnipeg, Canada

Plant Trees In Honor Of Murdered Youth

Editor, National Jewish POST: In response to a recent letter in The POST, in which it was suggested to write to the bereaved family of Yohanan Nutman in Kfar Saba, Israel, who died at the hands of Jordanian marauders, and let them know that "we care"—the pupils of Dr. Herzl Hebrew School in Chatham, Ontario, Canada, planted 40 trees in memory of the late Yohanan.

We mailed the beautiful JNF certificate to the family in Israel, together with expressions of our deepest sympathy.

LEON M. KAHANE, B.A.
Chatham, Ontario.

Briscoe As Mayor Recalls Irish Friends In Congress

Editor, National Jewish POST: After reading about the election of Robert Briscoe as mayor of Dublin, Ireland, a city which has 98 per cent Catholics, I could not help but meditate over the records of the Irish-Americans in the Congress of the United States in regard to their attitude toward our people and Israel.

I believe that it is important for your readers to know that these representatives, with few exceptions, have been in the forefront of brotherhood and de-

mocracy. They have been eager to aid Israel in its struggle for survival whenever forces of evil descended on her.

Recently, Congressman Charles A. Boyle, of Illinois, demanded the ouster of the Syrian ambassador to the United States because of his false accusations impugning the loyalty of American Jews who support Israel.

Let us all join in expressing our appreciation to our fine Irish-American friends. MRS. ALFRED LOWENTHAL
Chicago, Ill.

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Republicans Set Better Plank On Israel Than Was Expected

By DAVE REZNEK

National Jewish POST Correspondent
SAN FRANCISCO—Zionist

sources here believe that the Israel plank in the Republican platform was about as good as could have been expected, even though there was no mention in the platform of Arab discrimination against United States Jews.

The resolution pledged United States support to Israel against armed aggression, but did not include a pledge of defensive arms to Israel, despite a plea from about 50 GOP Congressmen.

Noting the major threat to international peace in the Near East, the plank declared: "We support a policy of impartial friendship for the peoples of Arab states and Israel to promote the peaceful settlement of all causes of tension in that area, including the human problem of the Palestine Arab refugees."

THE PLANK added that the preservation of Israel is an "important tenet" of America's foreign policy and declared that "we are determined that the integrity of an independent Jewish state shall be maintained."

Zionists here argued that the plank was probably a little better than could have been expected in view of Dulles' firm intention not to provide Israel with arms. It could not have reasonably been expected that a statement contrary to the administration's policy could have been included in the platform.

The atmosphere of the hearings was exactly opposite to the lively exchange that marked the Democratic convention platform hearings. The witness was called, he read his statement, the committee members listened poker-faced, and then thanked him when he was through. There were no questions and no indication of anyone's reaction.

THE FEELING of observers was that it was a cut-and-dried formality and that the policy had already been set.

The same Zionist and anti-Zionist views were voiced here as in Chicago.

I. L. Kenen, director of the American Zionist Committee for Public Affairs was the chief Zionist spokesman.

Alfred Lilienthal, the bitter anti-Zionist, was accompanied by a young Arab man and woman. George L. Levison, a national vice-president, spoke for the American Council for Judaism.

ANOTHER COHEN NEWS ITEM FROM ENGLAND

LONDON (NJP)—The name Cohen which figured in the news recently when Sir Henry Cohen, Professor of Medicine at Liverpool University was made a Baron, was in the newspapers again with the appointment of Sir Andrew Benjamin Cohen to head the British delegation at the United Nations Trusteeship Council. The position is equal to that of Ambassador. Sir Andrew was British Governor and Commander-in-Chief of British Forces in the Protectorate of Uganda.

YOUNG WOMAN, 3 SOLDIERS, KILLED BY ARABS, BURIED

JERUSALEM (NJP)—Funerals were held this week for 25-year-old Tirza Zarhi, and three Israeli soldiers, all killed in a murderous attack by Arabs on an army-escorted bus en route to Eilat in the Negev.

Fourteen others were wounded in this attack and the explosion of an Arab-placed land mine as a truck passed over it just one mile south of Ben-Gurion's desert home at Sde Boker.

Mrs. Zarhi's husband, with whom she lived at Eilat, and her parents, who have lived at Atlit, near Haifa for the past 34 years were in the funeral cortege. She had been a graduate of the teachers seminary and had taught at the Reali school in Haifa.

The three soldiers — Michael Chen, 21, Yoram Briger, 19, and Meir Toledano, were all buried with full military honors. They were in the jeep which preceded the bus and were mowed down when three groups of eight Arab infiltrators each, fired at it from ambush.

The Israel-Jordan Mixed Commission called on Jordan to prevent raids by Arab marauders from within its borders. The Israeli members of the Commission seemed convinced that the attack was perpetrated by Egyptian fedayeen gangs who had fled to Jordan in the first fedayeen raids some weeks ago.

Rabbi Weisberg Takes Position With Brandeis

WASHINGTON, D. C. (NJP)—Rabbi Harold Weisberg has resigned as director of adult Jewish education for the B'nai B'rith to accept a position on the faculty of Brandeis University. He will be director of youth activities at the school and also lecture in the philosophy department.

COLUMN IN POST LOCATES CANTOR FOR RUSSIAN KIN

ATLANTA, Ga.—Carl Alpert's column in The National Jewish POST (NJP, Aug. 10, 1956), seeking to locate Cantor Joseph Schwartzman struck oil here, because Joseph Schwartzman is the esteemed cantor of Atlanta's Ahavath Achim Synagogue.

His telephone has been ringing all week as friends called to tell him about the search by his Russian relatives.

Columnist Alpert told of an Israeli sailor being approached at a Russian port where his boat had landed, by a dock-worker who, when no one was around, began to engage in a conversation in Yiddish. The Russian was seeking to locate a branch of his family which had emigrated to the United States almost 40 years ago. The name Joseph Schwartzman, and his vocation—cantor.

Carl reported that a communication to the Cantor's Association in New York brought no response and that a follow-up letter three months later elicited a brief note that they had no knowledge of a Cantor Schwartzman. He then wrote his column in The POST hoping that it would be "remotely possible that someone may remember an old hazan Joseph Schwartzman, and may know of the whereabouts of his children,

if the old man is no longer alive."

Cantor Schwartzman is most certainly alive, and he is waiting eagerly to hear from his relatives. He last heard from his family before the Nazi invasion of Rumania. He had a father, sister, and other close relatives who he believe fled to Russia.

NON-ISRAELIS IN TECHNION

HAIFA — Forty-five per cent of the Technion's freshman class this fall will come from 22 countries outside of Israel.

WANTED Young Journalist

A fine opening for a qualified journalist exists on the staff of The National Jewish POST in our Indianapolis office. This requires some experience in reporting and re-write, and a substantial Jewish background. Applications, together with resume, should be sent to G. M. Cohen, publisher.

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